

by the assurance of their friends.  
 Dreams may  
 be so impressive as to leave some  
 conviction of  
 reality : in early days they were  
 indeed re-  
 garded as intimations of realities, and  
 their inter-  
 pretation has influenced the course of  
 history. In  
 savage communities they are still  
 accepted as  
 communications of fact. A sensory  
 impression  
 is shown by touch to be based upon  
 reality. Can  
 a real foundation be denied to an  
 insistent vision  
 which only critical thought could  
 assign to  
 memory ? We see an object when our  
 eyes are  
 open : we also see it when our eyes  
 are closed.  
 If the first image was caused by the  
 object itself  
 the second must be caused by the  
 object's  
 " double."<sup>51</sup> By such an inference men  
 easily  
 persuaded themselves of the duality  
 of things.  
 and came to believe that the  
 possession of both  
 body and soul—as of substance and  
 shadow—was  
 the normal condition of the objects  
 around them  
 whether living or lifeless. This  
 conclusion became  
 of poignant interest when applied to  
 man, and  
 the deeper we go into ancient history  
 —or into  
 the practices of existing barbarism—  
 the stronger  
 conviction we find of the existence and  
 persistence  
 of a human soul. A hill-people of Assam,  
 when  
 burying a kinsman, fence the grave  
 with a hedge  
 of thorns, in fear of which his tender  
 spirit will  
 be content to remain in confinement  
 under-  
 ground. The most elaborate and  
 practical concep-  
 tions of the needs of the soul are

perhaps to be found in the religions of ancient Egypt and modern China. In Egypt the "double" — or *ka* — of the deceased was provided with all the equipment which would enable it to continue in shadow-land the life of its earthly counterpart: but since the *ka* was a "double" the articles provided for it might be "doubles" also, and could be supplied in the form of effigies or symbols. Such meticulous